

The University of Chicago

A STUDY OF SOURCES AND
ANALOGUES OF THE *CUENTOS* IN
ALCALÁ YÁÑEZ' *ALONSO, MOZO*
DE MUCHOS AMOS

A PART OF A DISSERTATION SUBMITTED TO
THE FACULTY OF THE DIVISION OF THE
HUMANITIES IN CANDIDACY FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY

DEPARTMENT OF ROMANCE LANGUAGES AND LITERATURES

1939

By

JAMES WESLEY CHILDERS

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The purpose of this study is to set forth the sources and analogues of the cuentos found in the Spanish picaresque novel, Alonso, mozo de muchos amos, by Doctor Jerónimo de Alcalá Yáñez y Rivera, to the end of determining whenever possible the sources from which the Spanish author took his stories. The novel consists of two parts: Part I, Madrid, 1624; Part II, Valladolid, 1626. These two parts are published by Don Cayetano Rosell in the Biblioteca de autores españoles, Volume XVIII, under a later publication title of El donado hablador, Alonso, mozo de muchos amos. The BAE edition, being most widely current, was used for all references to the Alonso in this study.

A broad interpretation is given to the term cuento. A cuento is interpreted to be any brief connected narrative--true or fictitious, ancient or modern, oral or written--whose purpose may be to interest, amuse, and instruct, or only to record some happening. As used in this study, cuento indicates a tale with folklore characteristics--a simple story devoid of the artistic literary embellishments which characterize the Spanish novela.

The general plan of procedure was, first, to list the stories in the order of their appearance in the Alonso, classifying each tale according to motif and type (Oriental, Classical, exemplum, biblical, Spanish, French, or Italian). The next step after making the list of stories was to compile a general bibliography of accessible collections of tales, including Oriental, Classical, European, and general folklore types. Next, a list was made of the chief Spanish picaresque novels which preceded the Alonso, and these were checked for possible influences on the cuentos of the Alonso. The narrative motifs of the latter were then traced through the collections of tales, and all of the sources and analogues for any given cuento were listed under it.

¹This is an essential portion of an unpublished dissertation of 164 pages which may be found in the University of Chicago library.

Alcalá Yáñez' story was then compared with the sources and analogues found in order to determine, whenever possible, the sources which he used.

A summary of the sources and analogues found for each cuento follows:

1. Son-in-law loses at gambling. The source is probably oral. See Cejador y Frauca, Refranero castellano, II, 379. Analogues: Floresta general, I, 63, No. 305; II, 87, No. 1802.
2. Miser owes money to his body. Sources and analogues: Juan Rufo, Apotegmas, pp. 40, 177; Jacques de Vitry (ed. Crane), p. 203, No. 167; Erasmus, Apophthegmes (trans. Udall), Bk. I, p. 44, No. 101.
3. Peasants refuse to change route of procession. Probably oral source.
4. Lawyer and his entourage. Probably oral source.
5. Dying miser rebukes solicitous son. Analogues: Macrobius, Saturnalia (ed. Nisard), p. 235; Speculum laicorum. See Herbert, Catalogue of Romances, III, 396, No. 398; 493, No. 182.
6. Money spent with Prudence. Sources: Floresta general, II, 46, No. 1650 (from Francisco Asencio).
7. Soldiers steal sheep. Sources and analogues: Poggio, Facetiae (trans. Storer), pp. 124-125, No. 101; Pauli, Schimpf und Ernst (ed. Bolte), II, 369-370, No. 490.
8. Captain tells farmer to give money to soldier. Analogue: Alemán, Guzmán de Alfarache (ed. Sopena), Part I, Bk. III, chap. x, p. 302.
9. Soldiers kill chickens. Sources: Lope de Vega, Epístolas (BAE, XXXVIII, 406, No. 332); oral tradition. See Cejador y Frauca, Refranero, II, 338.
10. Alonso climbs chimney to steal sausages. Source is probably oral. Compare Rojas, El viage entretenido (NBAE, XXI, 498).
11. Peasant sows wheat for soldiers. Oral tradition.
12. Peasants kill captain and rout soldiers. Sources and analogues: Cervantes, Persiles y Sigismunda (ed. Schevill-Bonilla), Bk. III, chap. ix; Bk. III, chap. xii.
13. Soldiers rob beehives. Probably original with Alcalá Yáñez.
14. Soldiers demand money of peasant woman. Source is probably oral. Analogue: Miguel de Castro, Vida del soldado espa-

ñol (ed. Paz y Melia), p. 7.

15. God punishes Eli and Uzza. I Samuel 2: 12-36; I Chronicles 13: 7-10; II Samuel 6: 6-7.

16. Recording devil. Numerous sources and analogues: Vincent of Beauvais, Speculum historiale, Bk. VII, chap. cxviii; Gobius, Scala celi, fo. clxvii; Herolt, Promptuarium exemplorum, No. 100; Magnum speculum exemplorum (ed. Major), "Ecclesia," v; Jacques de Vitry (ed. Crane), No. 239. Bibliography: Ward, Catalogue of Romances, II, 704, No. 42; Crane, Jacques de Vitry, pp. 233-234, No. 239; Thompson, Motif-Index, III, 253-254.

17. Solomon's temple. I Kings, chapters six and seven.

18. Moses and the burning bush. Exodus 3: 2-5.

19. Artist's picture of the pagan and the christian.

Source probably in some auto sacramental based on Pliny Naturalis historia. VIII.21; XXIX.4. Also see Pliny IV.9; XXIX.22.

20. Punishment for desecrating the temple. Ecclesiasticus 38: 1 ff.

21. Devil tempts Christ. Luke 4: 9.

22. Jesus becomes separated from his parents in Jerusalem. Luke 2: 41-46.

23. John and Barnabas heal the poor. Acts 3: 1-6.

24. Christ's admonition to his followers. Matthew 24: 20; Mark 13: 18.

25. Youth married to an old woman. The probable source is Guzmán, Part II, Bk. III, chap. iii. Analogues: Poggio, Facetiae (trans. Storer), p. 113, No. 87; Floresta española (Melchor de Santa Cruz [Brussels, 1614]), Part XI, chap. iii, p. 495, No. 20.

26. Mule falls down mountain. Probable source is Espinel, Marcos de Obregón, Relación primera, descanso 16; relación tercera, introduction.

27. Thief hanged in Salamanca. Analogues: Floresta general, II, 35, No. 1605; Diogenes Laertius (Loeb Classical Library, II, 135); Erasmus, Proverbs (ed. Bland, I, 185). Also see Thompson, Motif-Index, V, 195, Q 586.

28. Saint Paul's advice to the married. Ephesians 5: 22-33.

29. Talkative woman and magic water. Source: Timoneda, El buen aviso (Revue hispanique, XXIV, 203-204, No. 42). Analogue: Rojas, Viage entretenido (NBAE, XXI, 572).

30. Wife makes signs of cutting with scissors. Numerous

sources in exempla collections, in collections of fables, and in Spanish and Italian literature. Alcalá Yáñez seems to follow the versions of Martínez de Toledo's Corvacho, Bk. II, chap. vii. Other sources and analogues are Dialogus creaturarum (ed. Graesse), dialogue 30; Magnum speculum exemplorum (ed. Major), "Pertinacia," 1; Poggio (trans. Storer), No. 61; Sebastián Mey, Fabulario, No. 6 (Modern Language Notes, XXI, 169-170); Timoneda, El buen aviso, Part II, No. 52 (Revue hispanique, XXIV, 237). See Crane, Jacques de Vitry, p. 223, No. 222; Aarne-Thompson, Types of Folk-tale, p. 170, No. 1365 B; Hervieux, Les fabulistes latins, II, 614.

31. Portraits of mother-in-law are objectionable to daughter-in-law. Sources: Floresta general, I, 172, No. 908; Rojas, Viage (NBAE, XXI, 516). See Correas, Vocabulario de refranes, pp. 266-267.

32. Daughter-in-law mutilates portrait of mother-in-law. Analogue: Floresta general, I, 192, No. 1016.

33. Man, wife, son, and donkey are criticized by passers-by. Sources: Juan Manuel, Conde Lucanor (ed. Knust), pp. 12-18, No. 2; Herolt, Liber exemplorum (Herbert, III, 420, No. 80); Kalilah and Dimnah (Chauvin, Bibliographie, II, 148, No. 2); Syntipas (Chauvin, Bibliographie, VIII, 139-140, No. 138); Aesop's fables (ed. Jacobs), pp. 149-151, No. 63; Gibb, Forty Vezirs, pp. 218-219; Scala celi, fo. 135a, No. 745; Alphabetum narrationum, No. 765. See York (trans.), Count Lucanor, pp. 134 ff.; La Fontaine, Fables (ed. Thirion), Bk. III, p. 101, No. 1, n. 1; Thompson, Motif-Index, IV, 71, J 1041.2.

34. Son of hidalgo prefers to be peasant. Probably oral source. See Correas, Vocabulario de refranes, p. 88, for current proverbs. Analogues: Erasmus, Apophthegmes (ed. Udall), p. 110, No. 67; Macrobius, Saturnalia (ed. Nisard), p. 228; Floresta general, II, 89, No. 1813.

35. Christ talks with Zaccheus. Luke 19: 2-8.

36. Beggar feigning death really dies. Sources and analogues: Juan Martí, Guzmán (BAE, III, 386); Syntipas (Chauvin, Bibliographie, VIII, 106-107, No. 82); Jacques de Vitry (ed. Crane), p. 182, No. 112; Alphabetum narrationum, Part II, p. 273, No. 398; Legenda aurea (ed. Graesse), chap. clxvi, pp. 741-750.

37. The covetous beggar. Sources and analogues: Lazarillo de Tormes (Clásicos castellanos, XXV [Madrid, 1926], 92-93); Aesop's Fables (ed. Jacobs), p. 127, No. 54; Hervieux, Fabulistes

latins, III, 331; Jacques de Vitry (ed. Crane), pp. 212-213, No. 196 (See Crane's bibliography); Gesta Romanorum, No. 73; Floresta general, I, 260, No. 1284.

38. Jewess of Zaragoza becomes blind from weeping over other people's sorrows. Source lies in a Spanish proverb. See Montoto, Personajes, II, 90; Enciclopedia universal ilustrada, XXVIII, Part II, 3068, col. 1. Analogues: Gesta Romanorum (Herbert, III, 207, No. 60); Basset, Mille et un contes, III, 410, No. 245.

39. Animals confess sins to fox. Sources and analogues: Avianus, No. 42 (Hervieux, III, 167); Nicholas Bozon, Contes moralisés (Herbert, III, 102, No. 3); Hervieux, I, 589, No. 10; III, 349-350; IV, 255, No. 81; IV, 256-257. See bibliography given by Bolte in Pauli's Schimpf und Ernst, II, 338-339, No. 350, and by Thirion in La Fontaine: Fables, p. 201, n. 1.

40. Philip weeps because he cannot grant widow's request. Sources and analogues: Erasmus, Apophthegmes (trans. Udall), Bk. II, p. 201, No. 31; Cento novelle antiche, No. 69; Legenda aurea (ed. Graesse), chap. xlv, pp. 196-197; Timoneda, Sobremesa, Part I, No. 43 (BAE, III, 173).

41. The judge who punished while smiling. Sources and analogues: Lope de Vega, Quien ama no haga fieras (See Modern Language Review, IV, 183); Floresta española, Part IV, chap. 1, v. 180, No. 10.

42. Barber fined for acting as peacemaker. Source unknown.

43. Lazarus and the rich man. Luke 16: 22-26.

44. Judas betrays Christ with a kiss. Matthew 26: 49-50.

45. Alonso spurns inn-keeper's daughter. Sources and analogues: Genesis 39: 7-23; Cervantes, Gitanilla (Clásicos castellanos, XXVII [Madrid, 1914], 110 ff.); Timoneda, Patrañuelo (See Eoff's dissertation, p. 147, No. 20); Decameron, II, 8 (Lee, The Decameron, pp. 39 ff.).

46. Patient refuses to pay doctor. Analogues: Sebastián Mey, Fabulario, No. 41 (NBAE, XXI, 139-140); also Modern Language Notes, XXI, 171, No. 13.

47. The physician's three faces. Sources: Alemán, Guzmán, Part I, Bk. I, chap. iv, p. 73. Analogue: Holcot, Moralitates (Herbert, III, 107-108).

48. Doctor is refused fees when patient dies. Analogue: Don Quijote, Part II, chap. lxxi (Clásicos castellanos, XXII [Ma-

drid, 1913], 280).

49. Galen reprimands Thessalus. Source: Galen, On the Medical Sects (trans. Brock in Greek Medicine, pp. 141-142). Analogues: Panchatantra (ed. Ryder), pp. 14-15; Tawney, Ocean of Story, I, 71; Sebastián Mey, Fabulario, No. 16 (Modern Language Notes, XXI, 201).

50. Honor the doctor. Ecclesiasticus 38: 1-14.

51. French king who healed the sick. Probably oral sources. See Ward, Catalogue, II, 644, No. 4.

52. Matía de Gradi's wife. Source probably in a Spanish proverb. See Montoto, Personajes, II, 184-185.

53. Portrait of the doctor as the god Aesculapius. Sources: Pliny Naturalis historia. XXXV. 40. Macrobius Saturnalia (ed. Nisard), Bk. I, chap. xvii.

54. Saint Peter cures Saint Agatha. Probable source is in exemplum literature. Story is found in Jacobus de Varagine, Legenda aurea (ed. Graesse), chap. xxxix, pp. 170-173.

55. Student gets a free shave. Sources: Juan de Arguijo (Sales españolas [ed. Paz y Melia], II, 137-138); Floresta general, II, 63, No. 1710.

56. Governor sends spoiled meat to poor people in jail. Analogues: Don Quijote, Part II, chap. 11 (Clásicos castellanos, XIX, 286); Apuleius, Golden Ass (Loeb Classical Library), Bk. I, pp. 43-45.

57. Saint Paul's message to Timothy. I Timothy 5: 23.

58. Auto of the Last Supper. Analogues: Timoneda, La fuente de San Juan (BAE, Autos sacramentales, p. 101), Rouanet, Colección de autos, III, 184.

59. Three miracles: A. Loaves and fish. Matthew 14: 19-21; Mark 6: 41-44. B. Raven bringing bread. I Kings 17: 6; Legenda aurea (ed. Graesse), chap. xv, pp. 94-95. C. Doe furnishes milk to saint. Proverbs 5: 19; Plummer, Irish Saints, chap. cxliv (Thompson, Motif-Index, I, 326, B 292.3; 340, B 445).

60. Widow kills mulatto. Analogues: Basset, Mille et un contes, II, 93, No. 38; Granucci, La piacevole notte, pp. 71 ff.; Lando, Novelle, No. 1. See Thompson, Motif-Index, IV, 393-394, K 1227 ff.

61. Servant wants God to subtract from his days. Sources and analogues: Floresta general, I, 156, No. 812; Sales españolas, II, 170-171 (Juan de Arguijo).

62. Saint Genesius suffers martyrdom. Sources: Lope de Vega, Lo fingido verdadero, Act III; Acta Sanctorum, August, V., 119 (Catholic Encyclopedia, VI, 413); Vincent of Beauvais, Speculum historiale, Bk. XII, chap. cix. See Herbert, Catalogue, III, 441.

63. Rival Salamancan professors. Source: Floresta general, I, 205, No. 1065. Analogue: Lucian, The Eunuch (Loeb Classical Library, V, 331-345).

64. Lioness seeks divorce because of lion's bad breath. Sources and analogues: Aesop (trans. James), p. 170, No. 169; Marie de France (Hervieux, II, 496-497; and Warnke, Die Fäblen der Marie de France, pp. 96-104); Asturian folk-tale (Roza de Ampudia, Cuentos asturianos, p. 253, No. 163); Phaedrus, IV, 12 (Thirion on La Fontaine, Bk. VII, fable 7, p. 211, n. 1); Cortés de Tolosa, Lazarillo de Manzanares, p. 134.

65. Inattentive man at mass. The source is probably oral. Analogue: Floresta española, Part XI, chap. 1, No. 3, p. 473.

66. Alexander gives his concubine to Apelles. Sources: Pliny Naturalis historia. XXXV. 36. Pedro Mexía, Silva, Bk. V, chap. xx.

67. Saint Anthony and the bow of thin wood. Sources and analogues: Phaedrus, Bk. III, chap. xiv; Alphabetum narrationum, No. 6; No. 671. See Thompson, Motif-Index, IV, 45, J 553.1.

68. God punishes critics. A. Bears kill boys who mock Elisha. II Kings 2: 23-24. B. Miriam becomes leprous. Numbers 12: 1-16.

69. Sons as executors of their father's will. Sources and analogues: Floresta general, I, 121, No. 614; Morlini, Parthenopei novellae, No. 27; Straparola, Piacevoli notti, Night XII, fable 4; Waddington, Manuel des péchés (Herbert, III, 282, No. 34; 320, No. 22). Also see Herbert, III, 279, No. 7; 489, No. 125; 497, No. 234; 625, No. 13; and Basset, I, 384, No. 97.

70. Thieves murder each other to possess stolen jewel. Analogues: Syntipas (Chauvin, VIII, 100, No. 73); Morlini, No. 42; Cento novelle antiche, No. 83. See Skeat, Works of Geoffrey Chaucer, III, 439-445; Basset, III, 181.

71. Old Moor not bothered by preaching. Source: Floresta general, I, 164, No. 857.

72. Priest expells intruder from feast in monastery. Source is probably in exemplum literature. Analogues: Holcot,

Convertimini (Herbert, III, 123-124, No. 42). Scala celi, fo. 104b, No. 566; Matthew 22: 11-13.

73. Student's clever retort on demand for password. Probably oral source. Analogue: Juan de Arguijo (Sales españolas, II, 128).

74. Nero's nurse anoints her breasts with blood. Analogue: López de Úbeda, Pícara Justina, I, 85-86.

75. Abraham sacrifices Isaac. Genesis 22: 1-13.

76. Animals nurse foundlings. A. Orson's bear nurse. Source: Old French romance on Valentine and Orson (See Dickson, Valentine and Orson). B. The goat nurse. Probably from Longus' Daphnis and Chloe. C. The sow nurse. Analogues: Straparola, Night II, fable 1 (See Waters, The Nights of Straparola, Night II, No. 1, p. 311).

77. Franciscan drops Dominican in stream. Sources and analogues: Floresta general, I, 13, No. 57; Timoneda, Buen aviso, Part II, No. 20 (Revue hispanique, XXIV, 225); Leonardo da Vinci (Richter, Leonardo da Vinci, II, No. 1284); Pauli, Schimpf und Ernst (ed. Bolte), II, 385, No. 582.

78. Thief takes all when threatened with Judgment Day punishment. This story is probably built on a Spanish proverb, "Si tan largo me lo fiáis dad acá lo que os queda." See Correas, p. 259, col. 2. Analogues: Arienti, Le Porretane, No. 7; Timoneda, Buen aviso, No. 5; Pauli (ed. Bolte), II, 427, No. 783.

79. Slave escapes with master's jewels. Analogues: Don Quijote, Part I, chap. xxvii; Erasmus, Apophthegmes (ed. Udall), p. 142, No. 138.

80. Thief steals tablecloth. Analogues: Guzmán, Part II, Bk. II, chap. iv; Rojas, Viage (NBAE, XXI, 517). Also see Thompson, Motif-Index, IV, 397, K 1273; IV, 418, K 1526; III, 188, F 950.1.

81. Dionysius robs cloak from temple. Sources: Cicero De natura deorum. III. 34; Valerius Maximus, Bk. I, chap. 1, Ext. 3; Carbone, No. 60; Rojas, Viage (NBAE, XXI, 601).

82. The avaricious Frenchman. Probably oral sources. See Hulme's translation of Antichristus, p. 24 ("Western Reserve University Bulletin," XXVIII, No. 8).

83. Gypsy woman robs widow. Source probably oral. Analogues: Straparola, X, 1; Sansovino, Cento novelle scelte, VII, 7; Cervantes, Gitanilla (Clásicos castellanos, XXVII, 95-97).

84. Thief caught by magic stick. Source probably Oriental. Analogue: Basset, I, 415, No. 124; Gibb, Forty Vezirs, pp. 105-111; Chauvin, VIII, 123, No. 110. The closest Spanish analogue is Espinel's Marcos de Obregón, Relación primera, descanso 16. See Herbert, III, 178, No. 146; 694, No. 19 for other variants.

85. The lost purse. Sources: Masuccio, Novellino, Novel 16; Alemán, Guzmán, Part II, Bk. II, chap. vi. Analogues: Pauli (ed. Bolte), II, 286-287, No. 115. See Eoff's dissertation "The Patrañuelo of Juan de Timoneda," pp. 74-79, No. 6.

86. Unfaithful executor of friend's will. Source probably in exemplum literature. Analogues: Legenda aurea (ed. Graesse), chap. cxliii, p. 739; Clemente Sánchez de Vercial, Libro de los enxemplos (BAE, LI, 504, No. 229); Magnum speculum exemplorum (ed. Major), p. 228, No. 12; Jacques de Vitry (ed. Crane), p. 183, No. 114; Il novellino (trans. Storer), pp. 69-70, No. 18.

87. Cain kills Abel. Genesis 4: 8.

88. Corpse brought to Lacedemonian banquet. Sources and analogues: Petronius, Satyricon (Loeb Classical Library, chap. xxxiv, p. 53); Greek Anthology (Loeb translation, IV, 87-89, No. 38); Plutarch Moralia (Loeb translation, II, chap. cxlviii, 359); Montaigne, Essais (ed. Villey), I (Paris, 1922), 108.

89. Monkeys on the Río de la Plata soon forget their dead. Source unknown. Analogue: Cicero Tusculanarum disputationum. I. 39.

90. Revenant frightens friend. Source probably in exemplum literature. Analogues: Turpin, Chronicle, chap. vii. (See analogues listed in cuento 86 above.) Other variants listed by Thompson, II, 345, 366, 374; Herbert, III, 62, No. 25; 96, No. 39; 171, No. 53; 280, No. 14; 386, No. 222; 495, No. 202; 494, No. 190; 494, No. 193; 495, No. 200; 588, No. 82; 389, No. 274; 463, No. 119. Also see Carter's dissertation "Studies in the Scala celi," Nos. 17200-17499.

91. Feast of Belshazzar. Daniel 5: 1-6.

92. Maiden resuscitates and punishes thief who is robbing her tomb. Analogues: Scala celi, fo. 101b, No. 544; Masuccio, Il novellino. No. 33. See Thompson, IV, 314, K 426; V, 152.

93. Sham swordsman. Sources and analogues: Cervantes, Coloquio de los perros (ed. Amezáa), pp. 324-325. Salas Barbadillo, Casa del placer honesto (ed. Place ["U. of Colo. Publica-

tions," XV, No. 4]], 454-456. Also see Bolte-Polívka, Anmerkungen zu den Kinder und Hausmärchen, I, 148-165, No. 20.

94. A Moor with two names. Source probably oral. Analogue: Salas Barbadillo, Hija de Celestina (Colección clásica), p. 69; Floresta general, II, 67-68, No. 1722.

95. Woman tests power of gossip. Sources and analogues: Cento novelle antiche (Borghini manuscript, No. 54); Herbert, III, 552, No. 155; Köhler, Kleinere Schriften, II, 571-572, No. 4.

96. Husband tames shrewish wife. Analogues: Juan Manuel, Conde Lucanor (ed. Knust), pp. 154-161, No. 35; Floresta general, I, 282, No. 1389.

97. Socrates and Xanthippe. Sources: Erasmus, Apophthegmes (trans. Udall), Bk. I, pp. 25-26, No. 59; Seneca, Minor Dialogues, Bk. II, chap. xix; Diogenes Laertius (Loeb translation, I, 167; II, 35-37); Pauli (ed. Bolte), II, 366, No. 471.

98. Punishing with kind words. Analogues: Jacques de Vitry (ed. Crane), pp. 224-225, No. 225; Timoneda, Sobremesa, Part I (BAE, III, 169, No. 3).

99. Macías falls in love with a nymph. Sources: Don Pedro, Constable of Portugal, Sátira de felice é infelice vida; Núñez de Toledo, Copilación (gloss); Argote de Molina, Nobleza de Andalucía. See Larra, Macías (ed. Numemaker and Vanderford, Introduction, pp. xx-xxii).

100. Artist paints Spaniard unclothed. Sources: Dedekind, Grobianus; Scheidt, Grobianus; Wickram, Rollwagenbüchlein, No. 101 (Goedeke, Schwänke des sechzehnten Jahrhunderts, p. 296, No. 250).

101. Husband complains about the way wife cooks fish. Source: Timoneda, El buen aviso (Revue hispanique, XXIV, 204-205), No. 43. See Thompson, IV, 134, J 1545.3.

102. Doctor reprimands woman for not feeding her sick husband. Source probably oral. Analogues found are very different and bear only on isolated parts of the story. See Espinel, Marcos de Obregón (BAE, XVIII, 395), Primera relación, descanso octavo: Correas, p. 39, col. 2.

103. Venus and her cat. Sources: Aesop (trans. James), No. 159; Aesop (trans. Jacobs), No. 76; Aesop (ed. Halm), No. 88; Lope de Vega, El príncipe perfecto, II, xiv; Guicciardini, L'Hore di ricriatione, I, 39b. Analogues: Panchatantra (ed. Ryder), pp. 353-357; Kalilah and Dimnah (Chauvin, II, 97-98, No. 55); Directorium humanae vitae, chap. v, No. 5 (Ward, II, 186, No. 4).

104. Secret marriage of a youth and an old woman. Analogues: Rojas, Viage (NBAE, XXI, 595-597); Talavera, Corvacho, Bk. III, chap. ix; Cervantes, Juez de los divorcios (ed. Schevill-Bonilla), in Comedias y entremeses, IV, 17-18.

105. Man loses wife and property. Probable source: Alemán, Guzmán, Part II, Bk. III, chap. iii.

106. Fool is recognized despite his silence. Sources: Floresta general, I, 101, No. 503; Garibay (Sales españolas, II, 42); Juan de Arguijo (Sales españolas, II, 205-206). See Thompson, V, 98, N 685; Bolte, II, 264-265, No. 32.

107. Portuguese girl and her lover. A. Lover left in rain all night. Sources and analogues: Decameron, VIII, 7. See Lee, The Decameron, pp. 258-261; Tawney, Ocean of Story, I, 32-36; 42-44; Salas Barbadillo, El caballero perfecto ("U. of Colo. Publications," XV, No. 4, 284); Alemán, Guzmán, Part II, Bk. I, chap. v. B. Lover locked up in a room all night. Sources and analogues: See Thompson, IV, 392, K 1218.1; 417, K 1517.4; 422, K 1555.1; Aarne-Thompson, Types of Folk-tales, No. 1730. Doni, Novelle, No. 31; Apuleius, Golden Ass, Bk. IX, chap. xli; Decameron, V, 10 (Lee, pp. 173-175); Alemán, Guzmán, Part II, Bk. I, chap. v; Espinel, Marcos de Obregón, Relación tercera, descanso 6. C. Lovers are surprised at rendezvous and forced to marry. Sources and analogues: Bandello, Novelle, Part III, No. 58; Alemán, Guzmán, Part I, Bk. II, chap. viii; Salas Barbadillo, La casa del placer honesto (ed. Place), p. 284.

108. Peasant stung by a scorpion. Probably an oral source.

109. Sick man and doctor. Probable source: Cervantes, Don Quijote, Part I, chap. xlix. Analogues: Scala celi, No. 268; Bolte, II, No. 629; Floresta general, I, 73, No. 350; Garibay (Sales españolas, II, 40).

110. Ass imitates lap-dog. Sources and analogues: Aesop (Halm), No. 331 (Chauvin, III, 50, No. 3); Marie de France (Warnke), pp. 53-56, No. 15; Hervieux, II, 127, No. 17; 157, No. 10; 185, No. 16; 237-238, No. 8; 510-511, No. 16; IV, 241-242, No. 69; 429, No. 31; Gesta Romanorum (ed. Oesterley), chap. lxxix; Vincent of Beauvais, Speculum historiale, Bk. III, chap. iii; Jacques de Vitry (ed. Crane), pp. 139-140, No. 15; El cauallero Zifar (ed. Wagner), p. 109, No. 53.

111. Augustus Caesar and the talking thrush. Sources: Erasmus, Apophthegmes (trans. Udall), Bk. II, pp. 279-280, Nos.

41-42; Macrobius, Saturnalia (ed. Nisard), Bk. II, chap. iv.

112. Zeuxis and Apelles as rival artists. Sources: Pliny Naturalis historia. XXXV. 36; Mexía, Silva (trans. Fortescue), Part II, chap. vi, p. 53.

113. Painter labels his works. Probable source: Cervantes, Don Quijote, Part II, chap. iii; Part II, chap. lxxi.

114. Samson slaughters Philistines. Judges 15: 15-19.

115. Judith beheads Holofernes. Apocrypha: Judith 13: 6-10.

116. Fawn rebukes father for running from dog. Source: Aesop (trans. James), No. 14. For analogues see Thompson, I, 250; V, 332.

117. A Lenten sermon against buying offices. Analogue: Alemán, Guzmán, Part I, chap. 1 (ed. Sopena), I, 42-44.

118. Man who married a bleary-eyed woman. Source is probably a Spanish proverb. See Correas, p. 157, col. 1. Analogue: Rojas, Viage (NBAE, XXI, 480, col. 1).

119. Jewess rescued by Virgin of Fuencisla. Source lies in a local (Segovian) tale. Alcalá Yáñez also gives the Fortalitium fidei, chap. ix, as his source. I have not seen the above mentioned work. For analogues see Thompson, IV, 91, J 1184.1; 481, K 2112.

120. A miser's advice to his son. Source is probably Oriental. Analogues: Apuleius, Golden Ass, Bk. I; Budge, Oriental Wit, p. 113, No. 438; Floresta general, I, 65, No. 314.

121. Shepherd steals sheep. Source probably oral. Analogues: Biblioteca de tradiciones populares españolas, IV, 139-149; Cosquin, Contes de Lorraine, II, 47-55; Crane, Italian Popular Tales, p. 299, No. 103; Legenda aurea, chap. 1, p. 215; Alphabetum narrationum, Part I, p. 232, No. 335; Disciplina clericalis (Chauvin, IX, 23-24, No. 13); Panchatantra (ed. Ryder), pp. 192-195; Sebastián Mey, Fabulario, No. 8 (NBAE, XXI, 126-127).

122. Lady with fine clothes. Analogues: Macrobius, Saturnalia (ed. Nisard), Bk. II, chap. v, pp. 231-232; Odo of Cheriton (Herbert, III, 49, No. 90); Floresta general, II, 112, No. 1916; Erasmus, Apophthegmes (trans. Udall), Bk. II, pp. 281-282, No. 44.

123. Moor uses Christian's arm as club. Sources: Cervantes, Persiles, Bk. III, chap. x; Manuel de Rivera, Manuscript H-72, p. 30. (See the Schevill-Bonilla edition of Cervantes' Persiles, pp. 308-309.)

124. Punishment in advance. Analogues: Proverbs 19: 18;

Floresta general, I, 167, No. 872; I, 69-70, No. 332; I, 181, No. 963. Budge, Oriental Wit, p. 162, No. 645.

125. Fool invites Apelles to king's banquet. Source: Pliny Naturalis historia. XXXV. 36.

126. Mother of Zebedee's sons. Matthew 20: 20-23.

127. Fountain with statue of crucified Christ at center. Source probably lies in some auto sacramental. Analogues: James 4: 3; Scala celi, fo. 127b, No. 699; fos. 146b-147a, No. 806; Gesta Romanorum (ed. Oesterley), chap. ccliii, pp. 658-659.

Of the one hundred and twenty-seven cuentos studied, like stories have been found for eighty-five. Analogues also were found for most of these. Of the remaining number, analogues were found for thirty-seven, leaving five stories for which neither sources nor analogues were found. The numbers of possible sources and analogues found for each general classification of tales in the Alonso follow: Spanish, forty-six sources, forty-eight analogues; biblical, twenty-two sources, three analogues; Classical, twelve sources, fourteen analogues; exemplum, sixteen sources, eighteen analogues; Oriental, eight sources, fourteen analogues; French, six sources, two analogues.

In order to determine, if possible, the sources which Alcalá Yáñez used, a chart was made showing into which groups each cuento fell according to the actual sources found for it. This chart revealed that, excluding biblical tales, the Spanish, Italian, and exempla sources embraced most of the cuentos. In the Classical group only six stories do not show other than Classical sources, and only two of the exempla are not listed elsewhere. Six of the cuentos were found in early French literature, but all of these were found also in Spanish, Italian, or exempla collections. Of the eight cuentos with Oriental sources found, only one was not found in exempla, Italian, or Spanish sources. The sources found for the Spanish group show much more independence than those of other groups. Of the forty-six stories in this group, twenty-nine are found only in Spanish literature. Of the analogues for this group, fourteen other stories were found to have only Spanish analogues. Of the one hundred and twenty-two stories for which either sources or analogues were found, seventy-eight were found in Spanish literature. Forty-three of the seventy-eight were found only in Spanish literature.

Four general conclusions stand out from the facts presented:

(1) For the most part, the actual sources from which Alcalá Yáñez took his cuentos cannot be definitely established because of the multiplicity of sources.

(2) Alcalá Yáñez was not very original from the standpoint of inventing stories, although his treatment of many old themes seems to be original.

(3) The author of the Alonso revealed a penchant toward religious literature.

(4) Alcalá Yáñez did not wander far from Spanish sources for most of his cuentos.

